

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SECOND MONTH 3, 1872.

NO. 24.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

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PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Central Arabia.

(Continued from page 178.)

"On the morning after our arrival [in Djowf]—it was now the 1st of July—Ghāfil used a small house in the neighborhood, belonging to one of his dependants, to be put at our entire disposal, according to our previous request. This our new abode consisted of a small court, with two rooms, one on each side, for warehouse and habitation, the whole being surrounded with an outer wall, whose doors were closed by lock and bolt. Of a kitchen-room there was small need, so constant and hospitable are the invitations of the good folks here to strangers; and if our house was not very spacious, it afforded at least what we most desired, namely, seclusion and privacy of will; it was, moreover, at our host's cost, rent and reparations.

"Hither accordingly we transferred baggage and chattels, and arranged everything as comfortably as we best could. And as we had already concluded from the style and conversation of those around us, that their state of society was hardly far enough advanced to offer a sufficiently good prospect for medical study, whose exercise to be generally advantageous requires a certain amount of culture and aptitude in the patient, no less than of skill in the physician, we resolved to make commerce our main affair here, trusting that by so doing we should gain a second advantage, that of lightening our more bulky goods, such as coffee and cloth, whose transport had already annoyed us not a little.

"But in fact we were not more desirous to sell than the men, women, and children of the Djowf were to buy. From the very outset our little courtyard was crowded with customers, and the most amusing scenes of Arab haggling, in all its mixed shrewdness and simplicity, diverted us through the week. Handkerchief after handkerchief, yard after yard of cloth, beads for the women, knives, combs, smoking glasses, and what not? (for our stock was a thorough miscellany,) were soon sold off, some for ready money, others on credit; and it is but justice to say that all debts so contracted were soon paid in very honestly; Oxford High Street tradesmen, at least in

former times, were not always equally fortunate.

"Meanwhile we had the very best opportunity of becoming acquainted with and appreciating all classes, nay, almost all individuals of the place. Peasants too from various hamlets arrived, led by rumor, whose trumpet, prone to exaggerate under every sky, had proclaimed us throughout the valley of Djowf for much more important characters and possessed of a much larger stock in hand than was really the case. All crowded in, and before long there were more customers than wares assembled in the store-room.

"Ghāfil, for his part, employed a hundred petty artifices to prevent our selling the coffee, which he vehemently desired to reserve for his own bargain. No sooner had we an offer for it, than he sent some of his relations or friends to dissuade us from coming to terms; and though we had early perceived his aim, we thought it best to wink at it, willing to gratify our first and principal host, even at the cost of some slight loss to ourselves.

"I say, our principal host, for everybody who had a dinner or a supper to offer was also our host at the Djowf; invitations rained in on all sides, and it would have been considered a shame on the hospitality of the people in general, and a blot on their fair name, had we ever been left to dine twice under the same roof. Our manner of passing the time was as follows. We used to rise at early dawn, lock up the house, and go out in the pure cool air of the morning to some quiet spot among the neighboring palm-groves, or scale the wall of some garden, or pass right on through the bye-lanes to where cultivation merges in the adjoining sands of the valley; in short, to any convenient place where we might hope to pass an hour of quiet undisturbed by Arab sociability, and have leisure to plan our work for the day. We would then return home about sunrise, and find outside the door some tall lad sent by his father, generally one of the wealthier and more influential inhabitants of the quarter, yet unvisited by us, waiting our return, to invite us to an early breakfast. We would now accompany our Mercury to his domicile, where a hearty reception, and some neighbors collected for the occasion, or attracted by a cup of good coffee, were sure to be in attendance. Here an hour or so would wear away, and some medical or mercantile transaction be sketched out. We of course would bring the conversation, whenever it was possible, on local topics, according as those present seemed likely to afford us exacter knowledge and insight into the real state and circumstances of the land. We would then return to our own quarters, where a crowd of customers awaiting us, would allow us neither rest nor pause till noon. Then a short interval for date or pumpkin eating in some neighbor's house would occur, and after that business be again resumed for three or four hours. A walk among the gardens, rarely

alone, more often in company with friends and acquaintances, would follow; and meanwhile an invitation to supper somewhere had unfailingly been given and accepted.

"This important meal is here, as almost everywhere else in Arab towns, a little before sunset. The staple article of Djowf fare, and in Djebel Shomer also, is Djereeshah, that is, wheat coarsely ground, and then boiled; butter and meat are added, sometimes vegetables, gourds, cucumbers, and the like; eggs, hard-boiled by the way, occasionally come in; but however various the items, the whole is piled up heapwise on one large copper dish, of circular form, and often a foot and a half or even two feet in diameter. The food itself is served scalding hot, but is to be eaten with the hand alone; not that any philosophical or moral objection exists to forks and spoons, as I have seen ingeniously stated by an author—French, I believe—but simply that those articles are not to be had here, nor are they indeed any way requisite where soup and joints of roast meat are alike out of the question. Bread never figures at a Djowf supper, though it is common enough at breakfast. This article assumes in Arabia infinite varieties of form and quality; here it consists of large unleavened cakes of a moderate thickness. Dates are often added to represent garnish at supper; from what meal indeed are they absent? No drink but water is known hereabouts, though date-tree wine might easily be manufactured, and the old poets and writers of Northern Arabia often mention it; but it has now gone out of fashion, and even remembrance.

"After supper all rise, wash their hands, and then go out into the open air to sit and smoke a quiet pipe under the still transparent sky of the summer evening. Neither mist nor vapor, much less a cloud, appears; the moon dips down in silvery whiteness to the very verge of the palm-tree tops, and the last rays of daylight are almost as sharp and clear as the dawn itself. Chat and society continue for an hour or two, and then every one goes home, most to sleep, I fancy, for few Penseroso lamps are here to be seen at midnight hour, nor does the spirit of Plato stand much risk of unsphering from the nocturnal studies of the Djowf; we, to write our journal, or to compare observations and estimate characters.

"Sometimes a comfortable landed proprietor would invite us to pass an extemporary holiday morning in his garden, or rather orchard, there to eat grapes and enjoy ourselves at will, seated under clustering vine-trellises, with palm-trees above and running streams around. How pleasant it was after the desert! At other times visits of patients, prescriptions, and similar duties would take up a part of the day; or some young fellow, particularly desirous of information about Syria or Egypt, or perhaps curious after history and moral science, would hold us for a couple of hours

in serious and sensible talk, at any rate to our advantage."

Our author paid frequent visits to the castle of the governor, Hamood, and passed a spare hour in studying the interesting scenes it presented. "For Hamood, in virtue of his judicial and executive powers, held every morning, and some afternoons also, long audiences in behalf of whoever had grievances to redress or claims to advance; the contending parties would on such occasions come to plead their cause in person before him in the K'hawah; and the governor himself, after a patient hearing, would pronounce sentence. I ought to say that cases of life and death, along with all permanent legislative acts, are reserved for the head jurisdiction of Ha'yel; whatever falls short of these is left to the vicegovernor, who has accordingly plenty of work to go through, the more so that it has almost all to be done personally. A lawyer would have but an indifferent chance of livelihood in Arabia, where every one, the very Bedouins included, has eloquence and presence of mind enough to defend his own cause; and the chicane of courts would be of little purpose in such an assembly, though bribery is not always absent nor unsuccessful. I was much amused by the simplicity and straightforwardness of all parties in these tribunals; a court-martial is complicated in comparison. But when the plaintiff or defendant chances to be a Bedouin, we have a thorough comedy; the following, for instance.

"One day my comrade and myself were on a visit of mere politeness at the castle, the customary ceremonies had been gone through, and business, at first interrupted by our entrance, had resumed its course. A Bedouin of the Ma'az tribe was pleading his cause before Hamood, and accusing some one of having forcibly taken away his camel. The governor was seated with an air of intense gravity in his corner, half leaning on a cushion, while the Bedouin, cross-legged on the ground before him, and within six feet of his person, flourished in his hand a large reaping-hook, identically that which is here used for cutting grass. Energetically gesticulating with this graceful implement, he thus challenged his judge's attention. 'You, Hamood, do you hear?' (stretching out at the same time the hook towards the governor, so as almost to reach his body, as though he meant to rip him open;) 'he has taken from me my camel; have you called God to mind?' (again putting his weapon close to the unflinching magistrate;) 'the camel is my camel; do you hear?' (with another reminder from the reaping-hook;) 'he is mine, by God's award and yours too; do you hear, child?' and so on, while Hamood sat without moving a muscle of face or limb, imperturbable and impassible, till some one of the counsellors quieted the plaintiff, with 'Remember God, child; it is of no consequence, you shall not be wronged.' Then the judge called on the witnesses, men of the Djowf, to say their say, and on their confirmation of the Bedouin's statement, gave orders to two of his satellites to search for and bring before him the accused party; while he added to the Ma'azee, 'All right, daddy, you shall have your own; put your confidence in God,' and composedly motioned him back to his place."

(To be continued.)

If Heaven is lost, all is lost.

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 179.)

Hannah Shinn to Mildred Ratcliff.

Philadelphia, 6th mo. 4th, 1827.

"My Dear Mildred,—Thou hast often been the companion of my mind since I have been confined in my chamber; and more especially since I heard of thy being out from home in Truth's service. My sympathetic feelings have been awakened for thee, reflecting on the awful state of things in our Society. Great trials must await those who are travelling in the cause of the blessed Jesus, through whom the revealed will of the Father is manifested, and by whom we are redeemed! Oh, let us cleave unto Him! not casting away our confidence, but holding fast the profession of our faith without wavering; and having done all to stand. Let us stand in our allotment, whether it be through evil report, or good report; being willing to suffer with the Seed, if haply we may reign with it. Truly this is a day of suffering with the spiritually minded! A day wherein the secret cry of lamentation, and mourning, and woe, is the prevailing language of the soul. What can we do better than to bow low before the throne of grace, with weeping and supplication, as between the porch and the altar, saying, Spare thy people, O Lord! Give not thy heritage to reproach! There is doubtless a remnant, who have kept firm their standing upon that Rock which is sure and steadfast. These having kept the word of His patience, are preserved in the hour of temptation and trial. Oh! for an increase of that patience, yea, invincible patience! For want of having this, many have suffered loss.

"Much more I would like to say, if my strength of body would permit me; but it is with difficulty I write this much.

"With much affection, I am thy friend,
HANNAH SHINN."

Jacob Hampton to Mildred Ratcliff.

Wayne county, Indiana, 5th mo. 22d, 1828.

"Dear Mildred Ratcliff,—Having an opportunity of sending thee a few lines, I gladly embrace it. We are willing to let thee know we have not forgotten thee, nor the satisfaction we enjoyed in thy company and conversation when at our house. It was a time of great favor to my poor soul. I had been reading Elias Hick's sermons, and was almost captivated by his eloquence, and the apparent reasonableness of much that he said. A few days before thou wast at our house, I discovered in his plausible discourses that he did not believe in Jesus of Nazareth as the Saviour of mankind, and denied the doctrine of the atonement. I was not willing by any means to lose my faith and belief in our dear Lord and Saviour, and when thou came to our house I was under much concern and trouble of mind, fearing I might be shaken off of the right foundation. The enemy was tempting me very sorely, through reasoning and glossing lies, to allegorize away the plain meaning of Scripture, and to reconcile them to the views of Elias Hicks. But, blessed be the Lord who knew that I loved him, and desired to serve Him with a perfect heart and a willing mind, He in his providence sent thee to my house in the needful time to cause the scales to fall from my eyes, and, as it were, fully, to re-establish my faith and belief in the

dear Redeemer, and in the doctrines of his Gospel. Praised be his holy name! Since that time I have found it my duty when ability has been given, to contend for the faith once delivered to the saints, and endeavor to convince my poor mistaken friends who have embraced the views of Elias Hicks, of the awful mistake they have committed.

"It appears to me to be a time in which all true believers in Christ ought to unite in the support of our holy religion, and in endeavors to maintain the truth as it is in Jesus being willing to contend as occasion requires, for that holy faith which was once delivered to the saints. I greatly desire that we may all be careful to adorn the gospel of Christ by a consistent conduct, regulated by that grace and truth which came by Him. Without this we shall bear an imperfect testimony to the excellency of the Gospel dispensation, and give the enemies of Truth an opportunity of speaking evil of it. Thus we shall show ourselves to be like the foolish builders, who erected their houses upon a sandy foundation, for such our blessed Redeemer compared to those who heard his sayings and did them not. I have been grieved for some who profess to contend for our faith against E. Hicks and yet are not altogether sound in Christian doctrine, having gone to an opposite extreme. This has been injurious to our testimony. Some I believe contend for our faith, who do not live in obedience to the faith they pretend to contend for.

"Thou knowest it is a time of deep suffering, and that we mourn for the candlesticks that have been removed out of their places. Notwithstanding this, it is a time of favor to the true followers of the crucified Saviour, who know the truth which is worth suffering for. It has been a time of shaking many foundations, that that which cannot be shaken may remain: a time that true believers are more nearly united in love towards each other than has been common. Of such it may be said, as was said formerly, 'See how these Quakers love each other!' Let us thank God and take courage! Watch over one another for good! Pray one for another, and endeavor to build up each other in our most holy faith. Thy affectionate and true friend,
JACOB HAMPTON."

H. Regina Shober to Mildred Ratcliff.

Philadelphia, 8th mo. 21st, 1828.

"My Beloved Friend,—I remember the precious feelings that accompanied the perusal of thy very acceptable letter, received at a time when my poor tried mind felt as if it really needed every little word of encouragement which my kind and gracious Master has pleased to favor me with. These feelings have been renewed whenever I have since read it.

"I could not feel at all satisfied to let the opportunity pass without attempting to tell thee how much I regretted not having heard of thy return to our city, and thy prospect of leaving it for home, until it was too late to see thee. I do not feel as if I could say much now, yet my dear friend, I may venture to tell thee, that according to my little ability for sympathy and fellow-feeling, I travelled with thee from place to place on thy return towards thy earthly dwelling. I believe that as far as thou hadst been enabled to go, faithfulness had been abode in, and therefore, that peace, which an humble hope of this can alone be-

w, and which the dear Master promised to his dedicated children, would be the result, the sweet reward of thy labor of love amongst

"In looking towards your approaching Year-Meeting, my spirit is sometimes clothed with fervent prayer, that if consistent with will who hath all power in heaven and in earth, that both thy body and mind may be strengthened for whatever may be the result of this cruel, dividing, separating spirit amongst us; that thy head may be covered in the day of battle; and the hands of all the faithful in Christ Jesus may be made strong in Him, who never has and ever will be, the refuge of a poor and afflicted people from the storms, and a shadow from the heat.

"It is really a comfort to me that you will probably have the company of some of the faithful from other Yearly Meetings. Some of those from our's have had a very large share of the burden to bear amongst us in this day of perplexity and treading down. These having been enabled to stand faithful to their allegiance to the king immortal, are qualified to enter deeply into sympathy and dealing with you.

"My dear and beloved friend Jonathan Evans I expect will hand thee this. I trust it will be a comfort to some of you, and be favored to return in safety, strengthened in body and spirit. He is to me a kind sympathizing father and friend. Now I believe it will not be best for me to add much, although I could fill my paper with complaints about myself; and tell thee how for several months past I have been wading in darkness, through deeps; almost ready to conclude with Job or Jonah that I was down at the very bottom of the mountain, and earth with her bars could ere long close about me for ever. Yet there is hope, and something like a little glimmering of light on the path, although very faint. I cannot but hope thou wilt feel willing and able to drop me a few lines by the return of our friend. Thou knowest not what may be handed thee to give a poor, feeble, and fear very unfaithful little sister.

From thy affectionate R. SHOBER."

Jane Bettie to Mildred Ratcliff.

"Philadelphia, 1829.

"My ever beloved friend M. R.—I thought although my time was limited, I must send in paper the expression of my past and present desire that thou shouldst keep me in thy remembrance when it is well with thee. It was, I think, the request of one formerly, Brethren, pray for us."

"Our friends from your parts, as well as others, have been acceptably with us. May the Lord bless the work assigned them! Layst thou, dear Mildred, through heights and depths, continue faithful in the occupancy of the gift. Though I say this, it is not that I have felt jealous of thy having given back.

"This is all I have time to say at present.

Thy affectionate friend,

JANE BETTIE."

(To be continued.)

The Temperature of the Sea.

As water is a bad conductor of caloric, the temperature of the sea is in general more constant than that of the air.

The equinoctial ocean seldom attains the maximum warmth of 83°, and has never been

known to rise above 87°, while the surface of the land between the tropics is frequently heated to 129°. In the neighborhood of the line, the temperature of the surface water oscillates all the year round only between 82° and 85°, and scarce any difference is perceptible at different times of the day.

The warmest part of the ocean does not coincide with the Equator, but seems to form two not quite parallel bands to the north and south.

In the northern Atlantic, the line of greatest temperature (87° F.) which on the African coast is found but a little to the north of the Equator, rises on the north coast of South America as high as 12° north lat., and in the Gulf of Mexico ranges even beyond the tropic. The influence of the warmth-radiating land on inclosed waters is still more remarkable in the Mediterranean (between 30° and 44° north lat.) where during the summer months a temperature of 84° and 85° is found—three degrees higher than the medium warmth of the open tropical seas.

While in the torrid zone the temperature of the ocean is generally inferior to that of the atmosphere, the contrary takes place in the Polar seas. Near Spitzbergen, even under 80° north lat., Gaimard never found the temperature of the water below 33°. Between Norway and Spitzbergen, the mean warmth of the water in summer was 39°, while that of the air only attained 37°. In the enclosed gulfs and seas of the Arctic Ocean, the enormous accumulation of blocks of ice, which the warmth of a short summer is unable totally to dissolve, naturally produces a very low temperature of the waters. Thus in Baffin's Bay, Sir John Ross found during the summer months, only thirty-one days in which the temperature of the water rose above freezing point. The maximum warmth was 34°, the minimum 30°.

In the depths of the sea, even in the tropical zone, the water is found of a frigid temperature, and this circumstance first led to the knowledge of the submarine polar ocean currents; for without these, the deep sea temperature in the tropics could never have been lower than the maximum of cold, which the heat radiating particles attain at the surface.

Sir James Ross found that throughout the whole of the deep ocean there is a certain level, at and beneath which the water has an invariable cold temperature of 39° 5' Fahr. At the Equator this level descends to 7,200 feet; in lat. 56° S., it has risen to the surface. The ascending line becomes a descending one as we proceed northwards or southwards to the pole; the stratum of invariable temperature subsiding below the colder water, and in lat. 70° S., occurring at a depth of 4,500 feet. Thus, in the southern hemisphere, and no doubt in the northern also, there is a belt or circle round the earth, where the mean temperature of the sea (39° 5') obtains throughout its entire depth, forming a boundary or kind of neutral ground between the warmer and colder basins of the ocean.

To the north of 56° South lat., the sea becomes warmer than its mean temperature, by reason of the sun's heat, which it has absorbed, elevating its temperature at various depths in different latitudes; while to the south, in the absence of an equal solar supply, the radiation of the heat of the ocean into space occasions the sea to be of a colder temperature as we advance to the pole.

Sir James Ross is of opinion that this circle of mean temperature of the Southern Ocean is a standard point in nature, which, if determined with sufficient accuracy, would afford to philosophers of future ages another means of ascertaining whether or not the globe we inhabit shall have undergone any change of temperature, and to what amount, during the interval. The experiments which his limited time and means admitted of his making, served to show that the mean temperature of the ocean at present is about 39° 5', or seven and a half degrees above the freezing point of pure water, and as nearly as possible the point of its greatest density. But it would be indispensable that this temperature should be ascertained to the tenth part of a degree; and as science and mechanical art are at present so far advanced, that thermometers may be sent down to the greatest fathomable depths without an alteration of temperature even to that small amount, this desideratum might be very easily obtained.

Thus the sun writes his history in the ocean, and future generations will be able to read his annals in that lucid mirror.

If we add to the tropical seas all that part of the ocean where the temperature of the surface waters never falls below 68° F., and where consequently living coral reefs may occur, we find that it nearly equals in size the temperate and cold ocean regions added together. This distribution of the waters over the surface of the globe is of the highest importance to mankind; for the immense extent of the tropical ocean, where, of course, the strongest evaporation takes place, furnishes our temperate zone with the necessary quantity of rain, and tends by its cooling influence to diminish the otherwise unbearable heat of the equatorial lands. Can chance have presided over this salutary distribution? and is it not far more philosophical to attribute it to the forethought of an all-wise Providence?

The circumstance of ice being lighter than water also contributes to the habitableness of our earth. Ice is a bad conductor of heat; consequently it shields the subjacent waters from the influence of the strong winter cold, and prevents its penetrating to considerable depths. If ice had been heavier than water, the sea-bottom, in higher latitudes, would have been covered with solid crystal at the very beginning of the cold season; and during the whole length of the polar winter, the perpetually consolidating surface-waters would have been constantly precipitated, till finally the whole sea, far within the present temperate zone, would have formed one solid mass of ice. The sun would have been as powerless to melt this prodigious body, as it is to dissolve the glaciers of the Alps. The cold radiating from its surface would alone have rendered the neighboring lands uninhabitable; even if the disturbance of that beneficial system of ocean currents, which conveys part of the heat engendered within the tropics to the polar regions, and imparts refreshing coolness to the equatorial zone, had not alone sufficed to change many northern countries into a dreary waste. The more we are impressed with our dependence upon the physical laws which rule the universe, the deeper ought to be our gratitude to that Power which has so bountifully ordained them for the happiness of man.—Hartwig.

Labor and God's mercy bring riches.

Selected for "The Friend."

The Axe laid to the Root of the Old Corrupt Tree.

A DISTINCTION between the FAITH which is of MAN, and the FAITH which is of GOD: One whereof is the Faith of Sion, the other the Faith of Babylon: The one laying hold on Christ, as he is revealed the King of Life in Sion; the other lays hold on a Historical Relation of Christ, the Fame whereof hath sounded in Babylon.

There is a faith which is of man's self; and a faith which is the gift of God: or a power of believing, which is found in the nature of fallen man; and a power of believing, which is given from above. As there are two births, the first and the second, so they have each their faith; and each believes with his faith, and seems to lay hold on the same thing for life; and the contention about the inheritance will not be ended, till God determine it. Cain will sacrifice with his faith, and he believes he shall be accepted: if he had not believed so, he would not have been so angry when he found it otherwise: and the Cainish spirit in man, the vagabond from the life of God, which hath not a habitation in God, nor the eternal life of God abiding in him, is busy with the same faith at this day, and hath the same expectation from it as Cain had.

This is the root of the false religion; of the false hope; of the false peace; of the false joy; of the false rest; of the false comfort; of the false assurance; as the other is of the true. In this faith, which is of man, and in the improvement of it, stands all the knowledge, zeal, devotion, and worship of the world in general, and of the worldly part in every man in particular: but the true knowledge, the true zeal, the true devotion, the true worship, stand in the faith which is given of God, to them that are born of the immortal seed; which lives in God, and in which God liveth for ever.

Now it deeply concerns every man, to consider from which of these his knowledge, religion, and worship proceed, and in which of them they stand. For if they proceed from, and stand in, the faith which is of man, they cannot please God, nor conduce to the salvation of the soul. But though they may taste very pleasantly to man's palate now, and administer much hope and satisfaction to him at present, yet they will fail at the time of need; for, as Christ said concerning the righteousness of the Scribes and Pharisees, so may I concerning this faith; *Except your faith, with the works of it, exceeds that faith, and all the works of it (even to the uttermost improvement thereof) which is to be found in man's nature, it will never lead you to the kingdom of God, nor be able to give you any right to the inheritance of life.* For he that will inherit, must be the right heir, must have the faith of Abraham, the faith of Isaac; which springs up from the root of life in the seed; and this leads the seed into that spring of life (out of which it shot forth as a branch) which is the inheritance promised to the seed. And here is Christ, Alpha and Omega, in every particular soul where life is begun and perfected, running its course through time, back to that which was before the beginning.

Therefore observe, and consider well, what this faith which is of man's self can do; and how far it may go in the changing of man, and in producing a conformity of him to the letter of the Scriptures. And then consider where it is shut out, what it cannot do, what

change it cannot make, what it cannot conform to: that so the true distinction may be let into the mind, and not a foundation laid of so great a mistake in a matter of so great concernment.

1. A man may believe the history of the Scriptures; yea, and all the doctrines of them, so far as he can reach them with his understanding, with this faith which is of man. As by this faith a man can believe a history probably related to him; so by this faith he believes the histories of the Scriptures, which are more than probably related. As by this faith a man can receive doctrines of instruction out of philosophers' books; so by the same faith he may receive doctrines of instruction out of the Scriptures. Reading a relation of the fall of man, of the recovery by Christ, that there is no other way to life, &c., this faith can believe the relation of these things, as well as it can believe the relation of other things.

2. This being believed from the relation of the history of these things, it naturally sets all the powers of man at work (kindling the understanding, will, and affections,) towards the avoiding of misery, and the attaining of happiness. What would not a man do to avoid perpetual extremity of misery on soul and body for ever, and to obtain a crown of everlasting blessedness? This boils the affections to an height, and sets the understanding on work to the utmost, to gather all the rules of scripture, and to practise all the duties and ordinances therein mentioned. What can the Scriptures propose to be believed, that he will not believe? What can it propose to be done, that he will not do? Must he pray? He will pray. Must he hear? He will hear. Must he read? He will read. Must he meditate? He will meditate. Must he deny himself, and all his own righteousness and duties, and hope only for salvation in the merits of Christ? He will seem to do that too; and say, when he has done all he can, he is but an unprofitable servant. Does the scripture say he can do nothing without the Spirit? He will acknowledge that too, and hope he has the Spirit. God hath promised the Spirit to them that ask it; and he has asked long, and asks still, and therefore hopes he has it. Thus man, by a natural faith, grows up and spreads into a great tree, and is very confident and much pleased; not perceiving the defect in his root, and what all his growth here will come to.

3. This being done with much seriousness and industry, there must needs follow a great change in man: his understanding will be more and more enlightened; his will more and more conformed to that to which he thus gives himself up, and to which he thus bends himself with all his strength; his affections more and more weaned; he will find a kind of life and growth in this, according to its kind. Let a man's heart be in any kind of study or knowledge, applying himself strictly to it, he gathers understanding in his mind, and warmth in his affection: so it is also here. Yea, this being more excellent in itself, must needs produce a more excellent understanding, and a more excellent warmth, and have a greater power and influence upon the will.

4. Now, how easy is it for a man to mistake here, and call this the truth! First, he mistakes this for the true faith; and then he mistakes in applying to this all that which belongs to the true faith: and thus entering into

the spirit of error at first, he errs in the whole course of his religion, from the beginning to the end. He sees a change made by this in him; and this he accounts the true conversion and regeneration. This leads him to ask, and seek, and pray; and this he accounts the true praying, the true seeking, the true asking. This cleanseth (after its kind) his understanding, will, and affections; and this he takes for the true sanctification. The justification which is to the true believer, he also applies to this faith; and so he has a peace, a satisfaction, a rest here, and a hope of happiness hereafter. Thus he receives what is already revealed; and he waits for what may be further revealed, which he can embrace and conform to, turning still upon this centre, and growing up from this root. And he that does not come hither in religion, falls short of the improvement of man's nature, and of the faith that grows there (which naturally leads all the powers of nature hither, and fixes them here,) which is but dead. And now this man is safe; he is a believer; he is a worshipper of God; he is a Christian; he is an observer of the commands of Christ: when the overflowing scourge comes, it shall not touch him: all the judgments, plagues, threatenings, in the Scriptures, belong not to him, but to the unbelievers; to them that know not God; to them that worship not God; to them that observe not the commands of Christ. Thus, by his untempered mortar from his false faith, he has built up a wall against the deluge of wrath; which wall will tumble down upon him when the wrath comes. The growth of this faith, and great spreading of it into all this knowledge, zeal, and devotion, hath not changed the nature of it all this while; but it is the same that it was at the beginning, even a power of nature in the first birth; and all these fruits are but the fruits of the first nature, which is still alive under all this. All this can never kill the principle out of which it grows; but feeds it more, and fattens it for the slaughter.

Thus far this faith can go: but then there is somewhat that is shut out of at the very first: there is somewhat this faith cannot receive, believe, or enter into. What is that? It is the life, the power, the inward part of this. Though it may seem to have unity with all the scriptures in the letter; yet it cannot have unity with one scripture in the life: for its nature is shut out of the nature of the things there witnessed. As for instance: it may have a literal knowledge of Christ, according as the scripture relates; of his birth, preaching, miracles, death, resurrection, ascension, intercession, &c. Yea, but the thing spoken of it knoweth not. The nature of Christ (which is the Christ) is hidden from that eye. So it may have a literal knowledge of the blood of Christ, and of justification; but the life of the blood which livingly justifieth, that birth cannot feel; but can only talk of it, according to the relation it reads in the scripture. So it may have a literal knowledge of sanctification; but the thing that sanctifieth, it cannot receive into itself. So for redemption, peace, joy, hope, love, &c., it may get into the outward part of all these; but the inward part, the life, the spirit of them, it is shut out of, and cannot touch or come near; nor can it witness that change which is felt and known here. And here is the great contention in the world between these two births; the one contending for its knowledge in the

ter, and the other contending for its knowledge in the life: the one setting up its faith on the natural part, calling it spiritual; and the other, which has felt the stroke of God on this (and thereby come to know the difference,) setting up the faith of the true: which faith hath a different beginning, and a different growth from the other, and will be welcomed into the land and kingdom of life; when the other will be manifested to be but the birth of the bond-woman, and be thrust forth with its mother to seek their head abroad: for the seed of the bond-woman is not to inherit with Isaac, the seed of promise.

Quest. *What then is that faith which is the gift of God? And which is distinct from this?*

Ans. It is that power of believing which springs out of the seed of eternal life; and quickens the heart, not with notions of knowledge, but with the powers of life. The other is drawn out of man's nature, by considerations which affect the natural part, and is kept alive by natural exercises of reading, hearing, praying, studying, meditating in that part; but this springs out of a seed of life given, and grows up in the life of that seed, and feeds on nothing but the flesh and blood of Christ; in which is the living virtue, and an immortal nourishment of that which is immortal. This faith, at its first entrance, strikes that part dead in which the other faith did grow, and by its growth perfects that death, and raiseth up a life which is of another nature than ever entered into the heart of man to conceive. And by the death of this part in us, we come to know and enjoy life; and in the life we have received, know, and enjoy, we come to see that which other men call life and which we ourselves were apt to call life formerly to be but death. And from this true knowledge, we give a true testimony to the world of what we have seen and felt; but no man receiveth our testimony. It grieves us to the heart to see men set up a perishing thing as the way to life; and our bowels are exceedingly kindled, when we behold an honest zeal and simplicity betrayed; and in tender love do we warn men of the pit, into which they are generally running so fast; though when reward us with hatred for our good will, and become our bitter enemies because we tell them the truth, and the most necessary truth for them to know; which they can bear neither in plain words, nor yet in parables. Let us be not rough and angry; but meekly wait to read this following parable aright, and it will open into life. The parable is briefly this: That which sold the birth-right, seeks the birth-right with tears and great pains; but shall never recover it. But there is one which is dead, which hath the promise, which stirs not, which seeks not till he is raised by the power of the Father's life, and then he wrestles with the Father, prevails, and gets the blessing from him. Therefore know that part which is up first, and is so busy in the willing and in the running, and makes such a noise about duties, and ordinances, and graces, to keep down the life which it hath slain; and know that seed of life which is the heir, which lies underneath all this, and must remain slain while this lives: but if ever ye hear the voice of the Son of God, this will live, and the other die. And happy for ever will he be who knows this! But misery will be his portion, who cannot witness a thorough change by the almighty power of the living God, but

bath only painted the old nature and sepulchre, but never knew the old bottle broken, and a new one formed, which alone is able to receive and retain the new wine of the kingdom; whereas the other, Pharisee-like, can only receive a relation of the letter concerning the kingdom.

For "The Friend."

The Burned Money of Chicago.

In consequence of the destruction of a large number of the so-called fire proof safes at Chicago, during the great conflagration there on the 10th month last, a large amount of paper money and other valuables were reduced to ashes. The ashes, however, of the United States currency if undisturbed, retain distinct evidences of the handwriting of the signers, the dates, and the engraving by which its value can be determined, and even the note identified.

The charred remains contained in the safes or boxes containing the money when forwarded to Washington are placed in the hands of employees of the Treasury Department of the Government, who are each provided with a magnifying glass, and several small, thin, sharp steel instruments with flat blades for separating the notes. Those notes which are so far consumed as to crumble at the slightest touch, are when possible pasted on sheets of tissue paper. A recent visitor remarks: "The contents of a safe which was in Adams Express Company's building, in Chicago, were being counted when I went in. There were national bank notes, United States Treasury bonds, nickels, railroad bonds, and postage-stamps upon the tables. All these must be sorted and arranged, counted, and the value estimated. Such work as this, as may easily be believed, is no light task. The notes are baked to a crisp, and are perfectly black, and the idea of separating them and deciphering the engraving on their faces seems at first utterly absurd. Some of the packages are in tolerable order; in other cases, three or four hundred notes, which have been carelessly thrown into a box, are so melted together that it seems impossible to separate them; in others, bonds have been tied up in a roll for convenience sake, and are in the worst condition possible to be separated.

With national bank notes, the name of the State, the bank, and the denomination of the note must be deciphered, that the money may be returned to the banks which issued it for redemption. The counter certifies to the number of packages, of pieces, denomination, and the total amount. In the case of the Treasury notes, the counter furnishes a schedule for the office of the Secretary of the Treasury, another for the Treasurer, and a third for the Register. These schedules are carefully looked over in these bureaux, signed, and afterward the notes are burned in the presence of representatives of the three officers above named. This work is only complicated, but imposes great responsibility upon those having it to do.

There is a considerable degree of ceremony attending upon the burning of the notes, although they have already been canceled and reduced to the value of waste-paper. The representatives of the officers named and the agent of the bank whose notes are to be burned go down into the cellar of the Treasury building, into a small room resembling a prison-cell more than any thing else. The

furnace resembles an oven, and is set in the wall. It has an iron door, which is fastened with three padlocks. Each lock will open only to its own key. The gentlemen acting as representatives of the three officers before-mentioned have each a key, and each in turn unlocks the padlock which his key fits. The boxes containing the money are opened by the Secretary's representative; the messenger in attendance sweeps back the ashes of yesterday's burning, piles shavings in the furnaces, throws in a package of notes as a first offering, closes the furnace door, and the fire begins to roar. The door is opened again, and package after package of notes is thrown in; mutilated notes, defaced and time-worn notes, and the charred relics of the Chicago disaster are tossed in.

After all the money is thrown in, the door of the furnace is locked with the same ceremony with which it was unlocked, and the money is left to burn alone."

For "The Friend."

A Call to Faithfulness.

It is doubtless occasion of deep exercise, of unfeigned lamentation, with many up and down in our Society, to witness the numerous departures from primitive simplicity and plainness amongst us, not only in dress and language, and the extent and furniture of our dwellings, but also in many cases in our public religious exercises, entered upon and performed, it is believed, in the will and wisdom of man, whereby they are deprived of the heavenly savor and influence; the holy unction which has ever characterized and sweetened the genuine ministry and teachings of Truth.

We seem by many of the unfavorable tokens amongst us, in great danger of going back to "the weak and beggarly elements;" against which we profess to be bearing testimony, even while many are giving countenance to a reliance upon them, and practically denying the faith of the gospel; leaning to our own understandings in religious labors, both in ministry and teaching, and mingling with those whose profession and practice are different from ours. Thus a creaturely boldness and forwardness are begotten and fostered, often bringing forth extended declamation in our meetings for worship and discipline, instead of humble ministry and teachings from the great Head of the Church, through his prepared and qualified instruments, whose care is, not to move before the appointed time, nor to extend their ministry or teaching beyond the evident source of divine life and authority.

When we lose our faith in the duty of silent waiting and worship, and in the gift of the Holy Spirit in the work of the ministry as an indispensable qualification, not only to be experienced in the beginnings, but renewed upon every succeeding religious exercise, we may well disclaim any title to the name we bear; yea, and we should do so in justice to ourselves, and the truth professed by Friends, lest we incur the displeasure pronounced upon hypocrisy, and be the means of trouble and concern to the faithful, as well as of stumbling to honest inquirers after truth.

Let such as give evidence of departure from our faith, and yet are permitted to hold high positions in the church, be tenderly and faithfully admonished. As there is a general manifestation of uneasiness and concern on

this account, we can hardly doubt that we should soon behold a *marked* difference in the character of our meetings, ministry and teachings, now so often burdensome to a goodly number amongst us; leading as they do away from a humble dependence upon the call, teachings and renewings of the Holy Ghost, into creaturely confidence, exaltation and activity.

O, for more of the faith and faithfulness which would unite us again in the one bond of Christian fellowship and labor, the world over; and without which there will ever be discord and disunity! O, for more of that honesty, one with another, (where admonition is more needed than adulation) which fidelity to the truth *does require* of us, in order to be helpful one unto another, and thus to the body of which we are members; enabling us to move on, in the service and fellowship of Truth, to its honor and our own unspeakable enjoyment and peace, as *one united household* of living, saving faith, having but *one* end in view, even the glory and honor of God, rather than the exaltation and glory of self!

Sixth mo. 29th, 1871.

The Fer-de-lance of the West Indies.

We were, of course, anxious to obtain at St. Lucia, specimens of * * the Fer-de-lance, or rat-tailed snake, which is the pest of this island, as well as of the neighboring island of Martinique. It occurs also in Guadaloupe. In Great Martinique—so the French say—it is dangerous to travel through certain woodlands, on account of the Fer-de-lance, who lies along a bough, and strikes, without provocation, at horse or man. I suspect this statement, however to be an exaggeration. These Fer-de-lances are a great pest in St. Lucia. Dr. Davy says that he was told by the lieutenant governor that as many as thirty rat-tailed snakes were killed in clearing a piece of land, of no great extent, near Government House. I can well believe this, for about the same number were killed only two years ago in clearing, probably the same piece of ground, which is infested with that creeping pest of the West Indies, the wild guava bush, from which guava jelly is made. The present lieutenant governor has offered a small reward for the head of every Fer-de-lance killed; and the number brought in, in the first month, was so large that I do not like to quote it merely from memory. Certainly it was high time to make a crusade against these unwelcome denizens. Dr. Davy, judging from a government report, says that nineteen persons were killed by them in one small parish in the year 1849; and the death, though by no means certain, is, when it befalls, a hideous death enough.

Strangely enough, this snake, so fatal to man, has no power against another West Indian snake, almost equally common,—namely, the Cribu. This brave animal, closely connected with our common water-snake, is perfectly harmless, and a welcome guest in West Indian houses, because he clears them of rats. He is some six or eight feet long, black, with more or less bright yellow about the tail and under the stomach. He not only faces the Fer-de-lance, which is often as big as he, but kills and eats him. It was but last year, I think, that the population of Carenage turned out to see a fight in a tree between a Cribu and a Fer-de-lance of about equal size,

which after a struggle, ended in the Cribu swallowing the Fer-de-lance, head foremost. —*Kingsley's West Indies.*

From The "British Friend."

Why Reject Robert? Barclay's Apology?

When Barclay's *Apology* was first put into my hand, I was a member of the Congregational body, preparing myself, aided by a "theological teacher," to be a missionary to the islanders of the South Seas. I was zealous with a longing desire for usefulness in my day, and was willing to sacrifice anything in my possession to carry out the wish of my life. At that time, though favored with a truth-loving and consistent mother, a member of the Society of Friends, I regarded the Friends as a people waning and passing away. Their tenets I considered as manifestly unscriptural, and lamented that one so near and dear to me as my loved parent should be so far separated, as I believed she was, from "orthodox Christianity."

One evening, when about to go to my study, she handed me an old dark-covered book, and expressed her desire that I should read it, particularly Barclay's proposition concerning the ministry. On reaching my teacher's house, I asked him if he had ever seen the book. He replied he had, and that it had been refuted years ago. This at the time I took for granted; but the more I read, the more my mind became opened, and soon I felt my position was unsound—my faith in the system with which I was identified became shaken. I resolved to read the "refutation;" but I have been unable to find it, or any record of it. The more I read of the *Apology*, the more I hungered for a better comprehension of the truth so explicitly put forth by Barclay. I longed for a full realization of a true spiritual life apart from mere types and shadows.

Convinced that Barclay was right, though not yet enjoying the spiritual state of which he had written, I withdrew from the Congregationalists, and sought the fellowship of Friends, amongst whom now are my dearest ties, amongst whom I have formed the sweetest fellowship, and for whom are the most precious offerings of my love, with them I desire for ever to share the joys and sorrows peculiar to those only who have committed unto them the treasures of the kingdom.

Though I had accepted in my understanding the testimony of Barclay, believing it in my heart to be the truth; yet I felt a want of clearness in my efforts to lay it before my old associates. This was often a cause of grief to me, until I had learned the extent to which man can teach, and that the Spirit of Truth alone can beget in the truth. To me Barclay had been as the law to Paul, "just—and good," the "schoolmaster" to lead me to a higher and more efficient Teacher. To me it has been a matter of surprise to find so many professing the principles of Friends, who know so little about this unanswerable exposition of the doctrines they are supposed to hold. Many in Sydney and Brisbane, who have been strangers to the belief of Friends, have latterly admitted its inestimable worth. So much so, that every copy to be had from booksellers has been purchased; and had it not been for the late edition printed by W. Irwin, of which one hundred copies were obtained, many an opportunity would have been lost to

give to sincere inquirers the privilege of reading for themselves. Dr. Charles Meymot, whose memory is dear to many in Sydney, said in my hearing, shortly before his death, "Had I been favored to read that book when your age, my labor would have been in a different sphere." Reject Barclay!—no, dear Friends, you cannot do this and be friends of the Truth. Reject his *Apology* if you will; but the true minded of generations to come will wonder at your want of discernment, and this powerful and unchanging declaration of your faith which is one of the noblest of the many treasures you possess, will last when the present theological system of what are called the churches will have passed as the morning mist.

My love is to all who suffer for and love Christ, who is essentially the Truth.

ALFRED ALLEN.

Friends' Farm, Mooloolah River, Queensland.

Selected for "The Friend."

A Plain Dress and the Plain Language.

There are many who have experienced that a plain dress and the plain language have proved as a hedge about them, contributing in no small degree to their preservation from evil. Irksome as the parental restraint in these particulars has been at the time to the unmortified will, years of experience under the teachings of Divine Grace, have changed the whole course of feeling in the matter, and raised a tribute of gratitude to those who would not yield to the craving of the natural mind, but steadfastly stood their ground against indulgence in gay and fashionable attire and address. Many have had occasion to rise up and call those blessed, who thus curbed their wayward inclinations.

It is not unusual to find these testimonies designated as small matters; and we have no disposition to magnify them beyond their proper importance. But the Bible assures us in several places, that they are not too small to claim the notice, and to call forth the commands of the Most High, through his inspired servants; and we have signal proofs of his hot displeasure against those who decked themselves in ornamental apparel. Nothing can be *small* which the Almighty ordains; and if we disregard the expression of his will, our compliance in greater things will not be likely to meet with acceptance. The simple and seemingly unimportant injunction to Moses, "Put off thy shoes from off thy feet," was from the same source as the command to deliver the Lord's chosen people out of Egyptian bondage, and equally obligatory; and had Moses presumed to disregard it, there is no probability he would ever have been honored as the servant of the Most High, to stand unawed before the proud despots of the earth, and to become the mighty deliverer of Israel.

It is not for finite reason to presume to argue against those things, and because it has pleased our Heavenly Father to reveal the great truths of christian redemption, to diminish by contrast with these, and affect to despise and ridicule his commands in minor affairs. Such cast opprobrium on the Holy Scriptures and their inspired writers, and are in danger of being found "fighters against God."

Those members of our religious Society who have been most devoted to do the Lord's will, have found the cross in dress and language, *one that must be borne*, if they had any hope of wearing the crown; and *being faithful*

this, has not only yielded them enduring peace, but opened the way for further disclosures of their Lord's will, and He has clothed them with strength, as a fruit of their obedience, by which they have been enabled to run with holy stability and joy the further ways of requiring.—*Thomas Evans.*

THE FRIEND.

SECOND MONTH 3, 1872.

In a recent number of the current volume "The Friend," there is an account of the conversion to Friends' principles of a young student at a college in this country by the refusal of Barclay's Apology, and in this number will be found, taken from the "British Friend," a narrative of a similar conviction by the same means, given by one residing on the opposite side of the globe. We fully believe that, excepting the holy Scriptures themselves, no other printed work has been the means of convincing so many of the truths of the gospel, as held by Friends, as Barclay's Apology. It has stood as the clearest exposition and the unrefuted demonstration and defence of the true christian divinity, believed in by the Society, for more than two hundred years; and by no one act has London Yearly Meeting more conclusively shown its change from the primitive faith of Friends, than after having again and again sanctioned the work, printed it in various languages, and widely circulated it in Europe and America—refusing, at its last session, again to authorize its publication as a declaration of its religious principles.

Attacks upon the perspicuous statements, and logical reasoning of the work itself have proved futile, as is conspicuous in the modern attempts of Dr. Ash and R. Charlton; but its authority may be undermined among the members of a Yearly Meeting by its giving such sanction to vague and unfounded doubts, and insinuations of the work not being reliable.

We have had it recently given forth, as though it was something new, that the Scriptures are the only outward standard of doctrine recognized by the Society. This has always been declared by Friends, who from the days of Fox, Penn and Barclay, have steadfastly maintained "That whatever any do pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned as the delusion of the devil." And so say all other christian professors. It is therefore necessary to know, how did those Friends, who were the instruments in the Divine Hand to gather and establish the Society, understand the Scriptures? That is, what doctrines did they believe, preach and uniformly promulgate as being in accordance with the recorded truths of the gospel? Whatever they were, if they were received, professed and officially sanctioned by the Society, they were its formal belief, or, as it may be called, the creed of the society; and no member, nor number of members has a right, while voluntarily retaining membership in it, to alter, subvert or modify that creed or system of belief. Among all the writings setting forth or propagating that belief, none has been more esteemed than, or makes precedence of Barclay's Apology, showing as it has heretofore been declared to do,

how completely Friends' principles are in harmony with the Scriptures.

The editor of the "British Friend," commenting on the marked dishonesty of the separatists of Manchester, England, in assuming the name of "Friend," for a periodical they have commenced there, says, "These seceders complain of Friends attempting to impose a creed upon their members. We maintain there is no constraint in the case; membership being purely voluntary, no one being compelled to continue in the communion any longer than is agreeable to himself. When an individual finds that the basis of the Society's bond of union is too narrow for him, he is at liberty to withdraw; he has broken the connection. But it ill becomes those to complain of being imposed on, who have perpetrated so gross an imposition, as palming off themselves and their organ as identified with the Society of Friends."

With these remarks we fully agree, but does it not apply with equal force to the party in the Society, which claims to be more evangelical than Friends? Not that the departures of the latter from the original and true faith of Friends are as gross and dangerous as the unitarian sentiments adopted by the separatists at Manchester, but are they not nevertheless departures which make those adopting them equally forfeit an honest title to the name of Friends? Other professors see this, notwithstanding the efforts made to gloss the defection over, and very many beside G. Dawson, mentioned in the article by J. Backhouse in our last number, have adopted the opinion that "The Quakers have forgotten the faith of their fathers; they run after other creeds." Even the very seceders at Manchester, instance this palpable dereliction of correct principle on the part of those who claim to be more evangelical than Friends have heretofore been, as validating their claim to the name of Friends, notwithstanding their deistical free-thinking. After frankly stating they "do not pretend to agree with them [Quakers] in every opinion," but that "they adopt that principle of theirs which recognizes man's ability to learn from, and accountability to God above," they say, "On this account we think ourselves as fully entitled to the name of Friends as the Evangelical party, who consider the most characteristic ideas of the early Quakers to be dangerous exaggerations of truths, which they, in their desire to modify, practically destroy."

We would rejoice to see our respected contemporary expose in as clear and forcible language as that used relative to the Manchester seceders, the far more extensive departures, as respects the numbers embracing them, of the so-called, evangelical Friends. We think time was when the "British Friend" openly took the ground, "No Barclay no Friend," and we know of nothing said in its editorial columns that indicates change of opinion. Never did the cause of genuine Quakerism stand more in need of fearless, plain spoken advocates, who in the meekness of wisdom, will instruct and encourage all those who "ask for the old paths, where is the good way, and walk therein."

We have given considerable space to one article in this number, in order to present to our readers, unabridged, the clear and weighty description of the all-important distinction between "The faith which is of man and the

faith which is of God," drawn by that deeply experienced and devoted servant of Christ, Isaac Penington. He speaks as a father in the church, who had obtained his knowledge of divine things from long continued teaching in the school of Christ, and dear-bought experience as a faithful witness for the truths of the gospel and the testimony of Jesus.

The early Friends found the professing christian church resting very generally in "The faith which is of man;" and claiming to regard the Scriptures as the primary, all-sufficient rule of faith and practice; the possessors of that faith satisfied themselves with a knowledge of the work of salvation by Christ, obtained through their study, or the teaching of those who undertook to explain them. Hence those faithful ministers of the gospel, while fully believing in and inculcating the sacred truths recorded in the holy Scriptures, respecting the divinity, atonement and mediation of Christ Jesus, the Redeemer and Saviour of man, found themselves called in an especial manner to preach Christ within, an universal, saving Light, or measure of the Holy Spirit, given to all men to effect their salvation; and the indispensable necessity of experiencing it to bring forth that living, operative faith, which alone can enable the soul to rely savingly on Christ. It is against resting satisfied with "the faith which is of man," that Friends who adhere to the doctrines and testimonies of the gospel, as held by the Society from the beginning, are concerned to guard the members. It is the tendency to produce and build up the spurious, counterfeit faith, and thereby to obstruct the experience of that faith which is "of the operation of God," that constitutes one insuperable objection in their minds, to the "Bible classes;" the "First day school teachings;" the formal "Prayer Meetings," and the sensational "Revival Meetings," which are now engaging the attention of so many within the pale of the Society.

The doctrine of faith, and the distinction between the faith originating from, and perfected by man, through the working of his intellectual powers, and that which springs from and increases through the operation of the Holy Spirit on the soul, causing it to realize, in measure, "the substance of things hoped for," and "the evidence of things not seen" are of vital importance. May all be preserved from the fatal mistake of substituting the image for the reality!

SUMMARY OF EVENTS.

FOREIGN.—The Duke of Newcastle declares that the Conservatives of England distrust Gladstone because he is believed to favor the abolition of the House of Lords, and dallies with the dangerous principle of Sir Charles Dilke and other disturbers of the constitutional order of things.

A messenger left the Foreign Office on the 28th ult., with important dispatches for the British ambassador to France. These dispatches state definitely the attitude of the English government with regard to the commercial treaty between the two nations, and are intended to rectify misapprehensions which have prevailed in France.

The trustees of the Peabody fund have let five hundred houses, with planted grounds attached, at Brixton, to small families, in accordance with the directions of the founder of the fund.

A deputation from the Anti-Slavery Society waited on Lord Granville and made representations in regard to Spain's non-observance of the treaty for the suppression of the slave traffic. Granville, in reply, said it was undeniable that Spain had infringed the treaty, but the matter was too delicate for the interference of Eng-

land at the present time, Spain having an insurrection on her hands.

The Lord Mayor of London has called a public meeting in aid of an expedition for the relief of Dr. Livingstone, the African explorer.

On the 23d and 24th ult., a storm of violent wind and heavy rain prevailed over the British islands. The streams in the south of England overflowed their banks, and whole villages are deluged. Great damage has been done to property, especially in the Valley of the Severn, where the flood was wide-spread and devastation extensive. The Thames also rose above its banks, and the town of Windsor has suffered severely. The effects of the freshet were felt even in London. The upper portion of the city on the river was flooded, and the loss of property and interruption to business are quite serious.

By the recent census, New Zealand is found to have a population of 256,393, exclusive of Aborigines. The males numbered 150,356, and the females 106,037.

The Alabama claims, and their consideration before the Geneva Board of Arbitration, are themes uppermost in the English journals.

London, 1st mo. 29th.—Consols, 92½. U. S. 5-20's of 1862, 92½; of 1867, 93; ten-forties, five per cents, 91½.

Liverpool.—Uplands cotton, 10½d.; Orleans, 11d. Sales 20,000 bales.

A St. Petersburg dispatch of the 29th says: Intelligence was received here to-day of the total destruction yesterday, by an earthquake, of Schamachi, a town of Asiatic Russia, trans-Caucasia. From the few details received of this terrible disaster, it is learned that the shocks were protracted and that many lives were lost.

A manifesto has been issued by the Count de Chambord to the French people. The Count claims the right divine, and says, "I shall never abdicate my claim to the throne of France; I shall never forsake the monarchical principles which I have preserved intact for forty years, and which are my last hope for France's greatness and liberties." President Thiers is endeavoring to secure the complete evacuation by the Prussian troops of the French territory which was hostages to Germany in security of the payment of the war indemnity. Prince Bismarck will assent to the immediate withdrawal of the German troops on condition that the three milliards of money are paid by the French into the Berlin treasury earlier than was previously stipulated.

The Bonapartist agents are very active in the army. They are distributing pamphlets urging the restoration of the Empire as the ending of all the woes of France. Copies have been found in the barracks and seized by the police.

A Paris dispatch states that the Rothschilds and other eminent bankers, have proposed to the French government to advance the entire three thousand five hundred millions of francs, still required to make up the war indemnity, at an early day, on condition that the tobacco monopoly of the government, which now yields a revenue of 204 millions of francs yearly, shall be transferred to the parties making the advance for a period of thirty years.

On the assembling of the Spanish Cortes, it soon became manifest that the Ministry did not possess the confidence of a majority, they therefore waited upon the king and tendered their resignations. On considering the matter, the king refused to accept the resignations, and decided to dissolve the Cortes. When the decree for that purpose was read on the 26th ult., the House seemed to be taken by surprise, and the members were unable to conceal their indignation. Elections are ordered for 4th mo. 2d, and the new Cortes is convoked for the 24th of Fourth month.

In a session of the Cortes on the 25th, a member in the course of his speech on Cuban affairs, asserted that "It is quite time for Spain to cede Cuba to the United States." The sentiment called forth universal condemnation.

A census of Rome has just been taken, showing a total population of 240,000. Notwithstanding the disinclination of the Pope to leave Rome, his advisers are urging him to quit the city and establish the Holy See in some other locality. A new religious journal has been established in Rome, which will oppose the dogma of papal infallibility.

The steamer America, plying between Rio and Montevideo, while on a trip from the latter place, on the night of 12th mo. 22d, took fire. The flames spread with great rapidity, and the vessel was soon burned to the water's edge. A large number of passengers were on board, of whom eighty-seven lost their lives, being either burned to death or drowned.

The Empress Dowager of Brazil has freed all her personal slaves.

A St. Petersburg dispatch says: By direction of the Czar a decree has been issued making compulsory the use of the Russian language in the primary schools of Poland.

UNITED STATES.—The Senate Judiciary Committee has reported a new apportionment bill reducing the number of Representatives in Congress from 283, as proposed in the House bill, to 243. The same committee have reported on the memorials claiming the right of women to vote under the Fourteenth and Fifteenth amendments to the Constitution, and say the committee are unanimously of the opinion that said amendments do not confer the right of female suffrage, the power of the States to exclude women from voting being untouched by these amendments. The Senate, by a vote of 36 to 12, has adopted a joint resolution to adjourn on the 29th of Fifth mo. next.

Many speeches were made and various subjects discussed in both Houses of Congress, last week, but no important measure was finally resolved.

Returns show that during the last quarter of 1871, 50,948 immigrants landed at New York, viz: 28,583 males and 22,365 females. A large portion of the immigrants were Germans.

The annual mortality report for the city of New York, shows the number of deaths in the year 1871 to have been 26,941, a decrease of 255 from the number in 1870. There were 61 homicides and 105 suicides.

The interments in Philadelphia, from the 20th to the 27th ult., numbered 500, including 177 deaths from small pox.

The Legislative Assembly of Utah having passed an act assembling a Constitutional Convention, Governor Woods vetoed it on the grounds that the Territory had not sufficient population to constitute a State; that it was without Congressional warrant for this action, and that, before seeking admission to the Union, polygamy and other acts conflicting with the government and laws of the country should be abolished.

On the 29th ult., the U. S. Senate passed the apportionment bill as reported by the committee. The House of Representatives referred a bill granting belligerent rights to Cuba, to the Committee on Foreign Affairs. The proposition to adjourn on the 29th of Fifth month were referred to the Committee of Ways and Means.

The Markets, &c.—The following were the quotations on the 29th ult. New York.—American gold, 109½. U. S. sixes, 1881, 115½; ditto, 1868, 112½; ditto, 10-40, 5 per cents, 110½. Superfine flour, \$5.70 a \$6.20; finer brands, \$6.30 a \$10.75. No. 2 Milwaukee spring wheat, \$1.52; red wheat, \$1.61 a \$1.65; white Michigan, \$1.72. Oats, 54 a 56 cts. Yellow corn, 74 cts.; southern white, 77½ a 78 cts. Philadelphia.—Cotton, 22½ a 23 cts. for uplands and New Orleans. Superfine flour, \$5.25 a \$5.75; finer brands, \$6 a \$10. Pennsylvania red wheat, \$1.53 a \$1.57; amber, \$1.60 a \$1.62; white, \$1.70 a \$1.75. Rye, 92 cts. New yellow corn, 66 a 67½ cts.; western mixed, 68 a 70 cts. Oats, 52 a 56 cts. Lard, 9½ a 9½ cts. About 2,000 beef cattle were sold at the Avenue Drive-yard. Extra at 7½ a 7½ cts., a few choice 8½ cts.; fair to good, 6 a 7 cts., and common 4 a 5½ cts. per lb. gross. Prime and extra sheep sold at 7½ a 8 cts.; medium, 6 a 7 cts., and common 5½ a 6 cts. per lb. gross—sales 15,000 head. Corn fed hogs sold at \$6.25 a \$7 per 100 lbs. net. Chicago.—No. 2 spring wheat, \$1.24. No. 2 corn, 41½ cts. Oats, 32 cts. No. 2 rye, 68 cts. No. 2 barley, 59 a 60 cts. Cincinnati.—Family flour, \$6.85 a \$7. Red wheat, \$1.52 a \$1.55. Corn, ear. 46 a 47 cts. Oats, 38 a 45 cts. Lard, 9 a 9½ cts. Baltimore.—Pennsylvania red wheat, \$1.59 a \$1.61. Southern yellow corn, 67 cts.; white, 65 a 70 cts. Oats, 53 a 55 cts.

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DIED, at the residence of Walter Newbold, Burlington Co., N. J., on the 10th of Eleventh month 1871, LETTITIA WRIGHT, in the 71st year of her age, an esteemed member of Mansfield Particular and Upper Springfield Monthly Meeting of Friends.

—, on the morning of the 10th of Twelfth month 1871, at her residence in Cedar Co., Iowa, EMELINE C. wife of Samuel Armstrong, in the 26th year of her age a member of Middleton Monthly and Carmel Particular Meeting, Ohio. This young Friend was apparently in the bloom of life and health, ten days before her decease; and although her sufferings were severe, she was enabled to bear them with becoming patience and resignation, evincing to those about her, that her confidence and support were in the wise Disposer of events. On the evening before her death she remarked to her dear companion, "Our prospects are very different from what they were two or three weeks ago, and if I should be taken away at this time, I want the dear little children brought up as they should be. If it was not for living with thee, and to help raise those dear little babes, I would as soon be in another world, for I feel that there is One to look to for support in such a time as this." As her end drew near it was difficult for her to talk, and early in the morning she quietly passed away, without a struggle. So that her relatives and friends have a comforting hope that her end was peace.

—, at Germantown, on the 29th of Twelfth month 1871, MARY ANNA, wife of John E. Carter, and daughter of Alfred Cope, in the 29th year of her age. The unexpected removal of this dear young friend in less than a year after her marriage, which she entered into with as fair a prospect of happiness, and length of days as most are permitted to enjoy, has afforded another instance of the uncertainty of all earthly things, and has deeply impressed upon many minds the force of the injunction: "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not." Naturally diffident and unassuming, she seldom spoke of her religious feelings, but her careful circumspect behavior evinced the desire she felt faithfully to perform her various duties; and her friends have the consolation of believing that the great work of regeneration was gradually carried forward, by attention to the inspeaking word of Divine Grace, and that, through redeeming love and mercy, she has become an inhabitant of one of those mansions which our Saviour went before to prepare.

—, at Middleton, Columbiana Co., Ohio, on the 20th of Tenth mo. 1871, ABIGAIL ALLMAN, aged 71 years and 7 months, a member of Middleton Monthly and Particular Meeting.

—, on the 18th of First month, 1872, at Middleton Columbiana Co., Ohio, ORPAH, wife of Levi Boulton, aged 80 years 6 months and 15 days, a member of Middleton Monthly and Particular Meeting.

—, on the 9th of First month, 1872, at the residence of her husband, near Haddonfield, N. J., RACHEL E. wife of John H. Ballinger, in the 52d year of her age, a member of Haddonfield Monthly and Particular Meeting. Her close was calm and peaceful, and we humbly trust her spirit has been gathered into everlasting rest and peace.

—, on the 10th of First month, 1872, at his residence, near Haddonfield, N. J., AMOS EVANS, a beloved member, elder and overseer, of Haddonfield Monthly and Particular Meeting, in the 75th year of his age. He was of a meek and humble disposition, not desiring great things; he was frequently heard supplicating to our heavenly Father for mercy, which we doubt not was granted him. We deeply mourn the loss of our dear friend, but have the consoling belief he has been permitted, through mercy, to enter into that heavenly rest prepared for the righteous.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.